592 sents the family in attending the general assembly of the clan at the spring ceremony of venerating the ancestors. At such meetings, the older people are always bitter in their condemnation of heads of families who send a delegate instead of attending in person.

592 Apart from religious practices within the family, the head of the family must also attend when shamanistic 796 ceremonies are staged in the village temple. Within the household, it is his duty every morning to honor "heaven 769 and all the spirits" either on the roof of his house or in the courtyard. A duty that he cannot alienate from himself is the cult of the deity honored by his father; the picture of this deity reverts to him by inheritance. It is also his responsibility to invite either shamans or lamas to his house on various occasions.

592 In his administration of the family, he has authority over all the community property. All money coming to •471 any member of the family must be deposited with him. Individuals in the family have no right to keep money for their own use. It is he who sells and buys cattle and grain, and all contracts must be signed by him because only his signature is legally valid for the family. He also buys, sells, or mortgages land. It is his right to decide which member of the family is to become a lama, who is to be sent to school, and who is to serve as a soldier. He directs all the ordinary routine of cattle breeding and cultivating the fields, and assigns to members of the family their daily duties. If members of the family wish to attend festivals, he must give permission; he must also give permission if a daughter-in-law wants to go home to visit her parents.

[553] He is of course the one who decides on the arrangements for marriages and funerals, and it is his privilege 592 to give names not only to his own children but to grandchildren. He is expected to be just and even-handed in seeing that all members of the family have their fair share of clothes and their fair share of space in living quarters. Inability to handle such matters to the satisfaction of the family often leads to the break-up of an extended family and the building of new chimneys. Authority within the family is balanced by responsibility to the chief of the clan not only for the family itself but for murders or robberies committed on land belonging 592 to the family. In the event that a member of his own family is murdered, he must join with the maternal uncle 681 of the one who has been killed in leading all the men of the family to secure vengeance. When a member of his family brings shame on the family by a crime, such as stealing, and is unwilling to make amends, he must again consult with the maternal uncle of the guilty person and decide on the punishment to be inflicted. In such cases even the death penalty may be exacted without arousing the disapproval of the public authorities.

592 When visiting a Monguor family, it is always easy to recognize the head of the family. He is better dressed than the others, is almost never without a long-stemmed pipe in his hand, and does not do any hard physical